WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

VOL. II.] LEXINGTON, KY. AUGUST 31, 1825. [No. 8.

PRINTED BY
THOMAS T. SKILLMAN.

Published every Wednesday, at THREE DOLLARS per annum, in the currency of Keatucky, in advance, and increasing by TWENTY FIVE CENTS for every three months delay.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

SECOND ANNUAL REPORT
OF THE
LEXINGTON FEMALE UNION, TRACT SOCIETY.

Read before the Society, on Wednesday evening Aug. 17, in the Baptist Church.

We have met this evening, christian friends, to encourage one another in the good work of the Lord, to strengthen our hearts by a recollection of the past, to offer our humble tribute of thanksgiving, and with united and glad hearts, to renew our allegiance to our *common* Master, and our consecration to his most holy service. And while your Board rejoice, that they are called, by the increased demand for Tracts, to more rigorous and determined exertion, to a more persevering, fearless and prayerful discharge of the duties devolving upon them, yet they know that, isolated as they now are, they can never meet this demand, even by the best directed and most favoured efforts: But they look forward to the day—and trust it is not far distant, when the friends of religion, feeling the importance of the work in which they are engaged, shall come forward and aid them by a more general and active co-operation; or when they shall enjoy the sanction, and be humble contributors to the more powerful and extended interests of a state institution.

Although the receipts of this society during the past year do not equal those of the preceding, yet your Board have been enabled to put into circulation, nearly 50,000 pages of Tracts. 32,770 pages have been given to subscribers, the remaining 16,539 have been scattered through various parts of our state—have travelled back perhaps to the very spot from which we received them—or have gone with the dear Missionaries of the Cross, into the bosom of our western forests—there to speak for God, and guide the children of sorrow and oppression, to that home, where the "weary are at rest and the wicked cease from troubling." And while we have been praying that God's blessing might accompany these little messengers of his mercy; the poor Indian may have wept over their pages, or the proud blasphemer trembled, as they told of the awful judgments of that Jehovah, who can in an instant lay silent in the grave the tongue which profanes his sacred name or scorns the denunciations of his righteous vengance; while their simple though sacred truth, fastening upon his heart, may have sealed him an heir of immortality. And long after we have ceased from our labours, these little luminaries which we have scattered abroad, shining on in all the loveliness of a pure and perfect light, may guide to the abodes of peace, many a dark and benighted traveller.

As there are many of our subscribers who never call for their Tracts, your Board have thought it more than probable, that they would prefer leaving them at their disposal. Yet being aware of the confusion and misunderstanding, to which this might give rise, we hope that each individual will specify her wishes in relation to this subject, when called on for her annual subscription. And we beg leave once more, to suggest the importance and propriety of each member of this association feeling herself to be, in some degree, its responsible agent, and bound to promote its best interests, by aiding in the circulation of its Tracts. It is true, that those which you receive from the society are your own; yet are they not means of grace and instruments of salvation? then, as such, send them forth with the proclamations of the Gospel, and dare not, by cold, heartless neglect, prevent the happy effects which might follow their distribution. But let no one be satisfied with giving away the small portion of Tracts to which their subscription entitles them. From the Depository which is located in this place, you may purchase for fifty cents 125 Tracts, which may find their way into as many families, and which, at a moderate calculation, may be read by 625 individuals. And if you should annually purchase this number, you will in ten years send out 6,250 of these little heralds of salvation, which may become a blessing to *thousands*—bring comfort to the abodes of poverty and distress, and humble the proud to the obedience of the Gospel.

We know that some will smile while we give so much importance to these little details of truth, which they may consider as fitted and designed only for the poor and the ignorant. Yet do they not often display as much energy and power of reason, as are to be found in works of far higher pretentions? while the purity of principle, and the deep tone of unaffected piety, which they uniformly manifest, must recommended them to every christian and feeling heart, and can only be surpassed by that sacred revelation from heaven, which stands, and must forever stand, unrivalled.

Your Mangers regret, that an objection should have arisen in the mind of any individual against the propriety of the service in which they have for the last two years been engaged. That they have found this be a delightful service—or that they deem it to be alike a privilege and a duty to scatter through our town, and neighbourhood these little "Advocates of the Cross" —they know is no argument in vindication of their course. But that these very means, humble and despised as they may be, have received the sanction of the Almighty, and the blessing of his holy spirit; should, we think, be enough to satisfy the mind, at least, of *every christian*

It is objected, that a large portion of the Tracts which we have circulated, and which are circulated by the various Evangelical Tract Societies throughout the world, are *nothing more* than *pieces of moral fiction*, and, as such, unworthy the patronage of the christian public. We confess that we not are prepared to denounce this objection (if indeed it be one) as wholly false and unfounded. But that *all narrative* Tracts are factitious, we may safely, and most positively deny. That they ever relate any thing *as fact* which is not—none will believe but those who are in heart, opposed to the cause of Christ—and who with the powers of darkness tremble for the wide spreading influence of this Heaven directed system. Who, for instance, can doubt the authenticity of the Dairyman's Daughter and the Young Cottager, whose history, together with many others, are well attested; and, having received the sanction of the wise and the good, have come to us as sim-

ple relations of striking and impressive truths. We know that many may be led by this objection, from honest and conscientious motives, to discountenance the circulation of these narratives. But we ask them carefully to examine the source from whence it has arisen—the foundation upon which it rests, and the probable evil consequences which would result from its establishment. If we mistake not, some of the most beautiful and instructive portions of the sacred volume, are the parables of our divine Lord—and while we have his example for thus illustrating and enforcing truth, we need never fear as to the consequence, or hesitate as to the propriety of the method.

It will be recollected by most of our friends, that in May last a National Tract Society was organized in the city of N. Y. under the most encouraging and favourable auspices. The principles of its formation are peculiar, and mark the progress of that spirit of union, which, combining all the energies of the christian church, brings them to bear upon the accomplishment of one grand design, of one vast and stependous result.

The Board of Managers, and the Publishing Committee of this Society, are chosen from six different denominations of Evangelical Christians—all pledged in the support *one common* cause—bound by *one tie*—engaged in the service of *one common* Master—and about to prove to the world, that the great leading truths of the Gospel can be taught without inculcating the peculiar doctrines, or enforcing the favourite views and opinions of any denomination.

This Society has made its appeal to the christian public, and asks for funds to enable it to extend and perpetuate its influence: and who that knows the value and importance of such an Institution will refuse their aid? To all our friends, but more especially to our *female friends*, we would say, here is much for you to do, which calls for prompt and decided effort. Should the members of a congregation, by the contribution of $20, constitute their pastor a life member of this Society, they thus furnish "6000 Tracts of four pages for perpetual circulation." And an "Auxiliary Society, paying 25 cents each, containing but 80 members, would furnish for circulation 1,333,000 more, and procure 2,666,000 for their own use."

There are several Depositories in our State, from which Auxiliary Societies may be supplied with Tracts at a reduced price, without any of those inconveniences and delays which are attendant upon more distant and expensive transportations. And if we mistake not, we have but one Society, and this does not record more than ninety subscribers. Let us this evening *unitedly resolve* to do what *we can* to take away this reproach

There are more than 100,000,000 of Tracts published, and distributed in various parts of our world, yet there are many who are still destitute of the light of life—many who know nothing of the value—perhaps never heard of a religious Tract. And how are these wants to be supplied? Only by the active co-operation of christians, and the multiplication of *Tract Societies.*

That the heathen, and those who are destitute of the Gospel, shall plead in vain—or that this noble Institution to which we have alluded, so *truly christian* in the principles of its formation—so extended in its plans of operation, and having already received the sanction of the wise and the good—shall be left to fall from that proud elevation which it has assumed—we do not believe. But christians must be up and doing. If *we* refuse our aid, "the cattle upon a thousand hills, are the Lords"—and he can, and *will* effect his plans without *one* effort of *ours.*—But then, whose shall the reward be

—and whose the blessing of having been co-wokers with God and his Christ, in hastening on the day, when the Lord shall reign king over the whole earth? But we hope there are none, who will not most joyfully step forward in the promotion of this cause, which is so firmly uniting the hearts and the labours of our fellow christians. For the day is gone past—and we trust forever—when the pride, the jealous, and the prejudice of sectarian feeling, fostered by misguided though honest zeal; severed the church of Christ, divided its efforts, and drew upon it the scorn and contempt of the world. Now, united and harmonious in all her plans—moving on to the accomplishment of one great end—the Cross her only standard—salvation thro' Christ her only motto; she is redeeming herself from reproach—and rising the light and the glory of the whole earth. And, christian friends, let *us* arise, and by our prayers and our efforts say to this united host, God speed; go forward, until all nations and tongues, and people shall have received the salvation of the Lord.

Abstract of the Treasurer's Report.

Receipts,	$ 100 12
Expenditures,	96 19
Cash on hand,	3 93

SARAH NORTON, Treasurer.

From the Pittsburgh Recorder.

WESTERN THEOLOGICAL SEMINARY.

On Friday July 15, agreeably to the appointment of the General Assembly, the Board of the Western Theological Seminary convened in Chillicothe, and after the delivery of a discourse by Rev. Wm Wylie, the following members appeared and took their seats; viz.

Rev. James Blythe, D D Lexington, Ky. Rev. R. G. Wilson, D. D President Ohio University, Rev. Francis Herron, D. D. Pittsburgh, Pa. Rev Gideon Blackburn. D. D. Louisville, Ky. Rev. William Wylie, Wheeling, Va. Rev. James Culbertson, Zanesville, Ohio, Rev. Oba. Jennings, Washington, Pa. Rev. John Thompson, Springfield, Ohio, Rev. John Seward, Aurora, Ohio. Rev. John T. Edgar, Maysville, Ky. Rev. Allan D. Campbell, Nashville, Ten. Rev. Donald M'Intosh, Cadiz, Ohio, Rev. Elisha P. Swift, Pittsburgh, Mathew B. Lowrie, Esq. Pittsburgh, Walter Dunn, Esq. Chillicothe, Ohio. Samuel F. M'Cracken, Esq. Lancaster, Ohio.

Rev. James Blythe, D. D. was chosen President of the Board; Rev. F. Herron, D. D. and Rev. J. Thompson, Vice Presidents; Rev. E. P. Swift, Secretary.

The Rev. Drs. Wilson, Herron, and Blackburn, and Messrs. Culbertson and Edgar, were appointed a committee to examine the plan of the Theological Seminary of Princeton; to form, by appointment of the General Assembly, the plan also of the contemplated Seminary of the West, and to suggest such alterations in the same as the particular local situation of the new institution may require: and report the same. The committee subsequently reported in part, and the alterations proposed by them were generally adopted; and the subject was referred to them for future deliberation, and to report on the remaining parts of the plan to the next meeting.

The following gentlemen were appointed receivers of such monies as may be contributed to the funds of the contemplated Seminary in their respective vicinities, during the recess of the Board, and retain and report on the same at the next meeting; viz. Col. Edward Ward, of Florence, Alabama; Mathew B. Lowrie, Esq. Pittsburgh; Thomas P. Smith, Esq. Paris, Ky. Rev. James Hoge, Colum-

bus, Ohio, and Mr. David Hudson, of Hudson, Ohio.

Messrs. Thompson and Swift were appointed a committee to draft and report to the Board a circular letter, designed to communicate to the various churches and individuals interested in the establishment and location of the Seminary such information as may be useful and important before any site shall be recommended by the Commissioners, or adopted by the Board.

At the next meeting, the Board will, it is expected, determine on the location, subject however to the ultimate decision of the next General Assembly. Rev. Dr. Blythe was appointed to preach the sermon at the opening of the next meeting, and Rev. Dr Blackburn was appointed his alternate.

The Board adjourned on Monday noon. On the preceding Sabbath the sacrament of the Lord's supper was administered in the church where the sessions of the Directors were held; and public social worship was attended on each evening of the meeting, and also on Monday morning.

A pleasing degree of harmony prevailed in all the deliberations of the Board; and a just sense of the great importance of the object which had called them together from remote distances, appeared universally felt. Although in planting but one sacred seat of science and religion in a district of country hundreds of miles in extent, the particular local wishes of few can be or are likely to be fully gratified, yet it was pleasing to learn that in many places this subject had caught the public attention, and that towns, churches, and benevolent individuals, were taking measures to lay before the Board such inducements to bring this intended nursery of the church near them as are highly creditable to their liberality and their sense of the connexion of such institutions with the best interests of social virtue, knowledge, and happiness.

With such aid as the Western country shall receive from the General Assembly and its various branches, there is little doubt that this intended Seminary may be at no distant period adequately endowed; and these incipient measuress as well as the whole concern, should be matter of lively interest to all who wish well to the cause and kingdom of the glorious Redeemer.

ADDRESS OF THE DIRECTORS.

Chillicothe, July 18th, 1825.

To the friends of piety and benevolence in the western country.

The Board of Directors of the Western Theological Seminary, beg leave to address you on the subject of that interesting and highly important business which has been intrusted to them.

Agreeably to the appointment of the last General Assembly, they convened in this place on the 15th inst. and have attended as far as was practicable to the duties assigned them, and are now about to adjourn to meet in Wheeling, (Va.) on the 3d Thursday of April next.

The present meeting has afforded them the opportunity of conferring with the board of commissioners appointed by the assembly on the subject of the location of the contemplated Seminary; and who have also adjourned to meet in Washington, (Pa.) on the 23d of Nov. next, when they are expected to act upon the proposals which shall be offered to them from different places. The board of directors beg leave, in the anticipation of the expression, from various parts of the western country, of a desire on the part of individuals and communities, that the proposed Seminary may be located convenient to them; and the presentation of pecuniary, as well as other to inducements, to the commissioners and

the board, to influence them to a location favourable to their wishes, *to state;* that all such overtures should be made to the commissioners, on or before their next stated meeting; that satisfactory assurances should accompany those proposals which may be offered, that the amount in cash, or other property proposed to be given, for the endowment of the Seminary, will be ultimately realized by the board in case these proposals are accepted; and care should be taken that every estimate of the worth of ground, buildings, &c. proposed to be given, be fixed at a fair and equitable valuation.

Although, to suit the convenience of the members of the board from the western country, expected many of them to be commissioners to the next general assembly, the next stated meeting has been fixed at a distance from the geographical centre of the part of the country interested, individuals or communities, in any part of the western states, should not be deterred by this, from using (if they have a wish on the subject of the location) their best exertions to ascertain what amount they can raise conditionally, as well as otherwise, in aid of this object, or from duly forwarding them to the commissioners, accompanied with such statements and reasons, as they may think it expedient to lay before them.

The board devoutly rejoice in the prospects which this intended institution presents to our western Zion.—They intend in its location to consult conscientiously the best interests of the church, and the glory of God.—They are sensible that its endowment will be attended with great expense; and much of it will fall upon the churches in the west. But believing it to be vitally important to the interests of this vast and widening population, many regions of which are destitute of the word of life, they do not despair of the united and zealous co-operation of the churches generally; and they intreat all the friends and followers of Jesus continually to offer their united prayers to God, that harmony may prevail in the act of its location, and the enriching blessing of the great Head of the Church abundantly attend it during every period of its history.

By order of the Board,
JAMES BLYTHE, President.
ELISHA P. SWIFT, Secretary.

CAUSE OF SEAMEN.

Contrast.—Some time ago seven sailors belonging to the ship Amazon were arraigned by their captain before the police of Falmouth (Jamaica) for refusing to stow sugar on SUNDAY! The men, in their defence, stated that during six days in the week they worked 15 hours a-day, and thought they should be allowed one day's rest, even if no regard should be paid to God's law. The magistrates, however, thought differently, and sentenced them to 30 day's confinement in the work-house! In that, as in many other sea ports, and indeed, until very recently, as in all other places, sailors have been treated as a class of beings without souls; an attempt to give them religious instruction would be laughed at, as it was once here. But now, mark the contrast: here, where they are, in some measure, regarded as immortal creatures, a master of a vessel would be punished himself for attempting to compel his men to load a vessel on the Sabbath. And many masters, instead of trampling on God's holy day, and causing others to do so, are seen at the Mariner's Church, singing the praises of redeeming love. Such have been the glorious results of the little effort that has been made to evangelize seamen! And if so great consequences have flowed from so feeble labours, if the inveteracy of a sailor's habits have so often been conquered,

what encouragement have we to persevering and redoubled exertions? Go forward, then, Christian friends—the ground is already broken up; let the husbandman enter with his seed, and till it. *N Y. Mar. Mag.*

UNITED FOREIGN MISSIONARY SOCIETY.

Extract frem a speech of the Rev. Mr. Ellis before the United Foreign Missionary Society.

In the distant islands of the sea, where I have been privilged to labor, God has, by missionary efforts, produced a mighty change among the people. Once they were ignorant, vicious, and wretched: now, they are enlightened, Christian, and happy, civilized and industrious. Their language has been reduced to system, and the natives have been taught to read and write. Some have also made considerable advancement in arithmetic. The advantages of writing, especially, and the power of communicating thoughts by marks on paper, strike their minds with all the power of enchantment.—In the Sandwich Islands, I recollect being present when Kuakini, the governor of Hawaii, received a letter from a chief residing at a distance. He read the letter, and then looking at it with delight, he exclaimed, "*He mea maitai ka palapala nei*." (This writing is good thing.) "Formerly," continued he, "when my sister wanted to tell me any thing, she sent a man; well, he forget half what she say. What he not forget he tell somebody else, and every body know. Now, my sister make what she want to say to me fast on the paper, then she make the paper fast, and so it comes to me. I open it and look—it's all there—nothing forgotten—nobody else know. It's just as if my sister sat beside me, and whispered in my ear."

Children in those happy islands are not, as formerly, murdered by their parents, but are spared, and nursed with all the tenderness and affection which the fondest parents feel towards their offspring. Schools are established, where they are early taught to read the Holy Scriptures, which are able to make them wise unto salvation. Once a year, a public examination of those schools takes place, and there I have often seen a little boy, 7 or 8 years of age, clothed with a mat, fringed at the edges, made of the bark of a tree, wound round his loins, and a shawl of painted native tapa loosely thrown over his shoulders, stand upon a seat, and, before twelve or thirteen hundred people, repeat aloud chapters from the testament, and other exercises, in a manner highly creditable to his industry and intellect. And while the child has thus excelled, I have seen his mother looking on with ecstasy, unable to restrain her joyful feelings. On one of these occasions, a woman was seen weeping, and on being asked the reason of her sorrow, said,—"Had you come here sooner, or had God delivered us earlier from the reign of terror, (as they call idolatry,) my dear boy might have been among that sprightly throng; but he was destroyed."

Not only has the Gospel conferred on them the blessings of civilization and the dawning light of science, it has also changed the hearts of many. Numbers have left the world triumphing in the love of Christ, giving in their dying moments, as they had done through previous years, the most satisfactory evidence that they had tasted that the Lord is gracious, and had been made meet for an inheritance among the saints in light.

Expecting such results as these, what encouragement have you to "go forward." Let every mother in this assembly, when she clasps her lovely infant to her bosom—dances her endearing babe upon her knee—or beholds her sprightly group of children sporting playfully before her, esti-

mate, if possible, her bliss. And while her soul is filled with that exulting pleasure, which a parent only knows, let her direct her view to some dark portion of the pagan world, and fancy that she hears the cries, the thrilling, stifled shrieks of some sweet babe, that had just opened its eyes upon our world, and is consigned by monsters, perhaps by a mother's hands, to an untimely grave. Let her then ask, what has produced the difference between her state and theirs? The answer is, Sir, the labors of missionaries. Or, let our worshipping assemblies, when met within the Christian sanctuary to adore the *living God*, and listen to the messages of mercy through his Son, direct their thoughts to the dark heathen temple, standing amidst the dismal shade of overhanging trees. Let them imagine they view the hideous idol, the rude altar, and on that altar the expiring victim, beside which stands the priest whose hands are stained perhaps with human blood: and then let them ask to what they owe their superior blessings—their Christian privileges. And I answer, Sir, to missionary labors.

Should not success attend your labors so early as your sanguine wishes may desire, be not discouraged. The missionaries in the Society Islands labored patiently and diligently for sixteen years without any apparent success. And should you finish your labors on earth before all your expectations are realized, look for your complete reward at the last great day, when you shall see your Brainerds and your Elliots with their Indians, a Vanderkemp with his Africans, a Swartz with his Asiatics, and an innumerable number of other laborers, who, with those converted by their instrumentality from every nation, kindred, tongue, and people under heaven, shall join the grand assembly at the right-hand of Jesus, and throughout eternal ages ascribe blessing, and glory, and wisdom, and thanksgiving, and honor and power, and might, unto our God and to the Lamb, for ever and ever.

IMPORTANT CONSIDERATIONS.

Choose God for your portion.—remember that He is the only happiness of an immortal soul. The soul that was made for God can find no happiness but in God; it came from God, and can never be happy but by returning to him again, and resting in him. God is all-sufficient; get him for your portion and you have all; then you have infinite wisdom to direct you, infinite knowledge to teach you, infinite love to care for and comfort you, and infinite power to protect and keep you. If God be yours, all his attributes are yours; all his creatures, all his works of Providence shall do you good, as you have need of them. He is an eternal, full, satisfactory portion. He is an ever living, ever loving, ever present friend; and without Him you are accursed in every condition, and all things will work against you.

Consider, that by nature you are dead in trespasses and sins, a child of wrath, a stranger, and an enemy to God; while you are such, the thoughts of God are terrible to you; you can expect nothing from him but wrath and everlasting burnings. God is ever angry with the wicked; His holiness hates all sin; His all-seeing eye beholds it, and His justice will punish it.

Consider, that Christ alone is your way to God. Justification, pardon, acceptance with God, is by faith in him alone. Sanctification and a new nature, is by the power of His Spirit alone. Let Christ therefore be precious to your soul. Labour for true faith in him; take Him for your Lord and Saviour; strive to submit to his commands in all things; and rest your soul upon Him alone for reconciliation and peace with God. MASON.

THE LUMINARY.

LEXINGTON:
WEDNESDAY, AUGUST 31, 1825.

We earnestly recommend to the careful perusal, and serious consideration of our female readers, the following excellent remarks on the subject of female responsibility. If all the intelligent and virtuous females of our country were to act upon the principles here laid down, we should soon see a reformation in the male portion of the community; and the three great evils here spoken of, *intemperance, duelling* and *gambling*, would be confined, as they should be, to the *very dregs of society*.

From the Family Visitor.

RESPONSIBILITY OF FEMALES.

The remark is as true as it is common, that in countries far advanced in civilization and refinement, our sex have the principal agency in giving to society its moral, and intellectual aspect. As the subject of female influence has been discussed in your columns, is it not my design to enter upon that topic, but to contribute in my humble measure towards giving it a right direction.

If our influence is great, our responsibility is proportionably great. If we have the power of moulding society, to a considerable extent, according to our will, the vices that mar its beauty and happiness, and which our influence is not exerted to suppress, will be imputed to us, and must be answered for as our deeds, in the day of final retributions. It is a matter of infinite importance, therefore, that our intercourse with society should be so regulated as to produce a salutary effect on all around us. But how shall this be done? Shall we assume a melancholy air, and lecture our friends on religion until they retire from our presence in disgust, and shun us as they would the serpent or the scorpion? By no means. There is something cheerful and attractive in that religion which has brought life and immortality to light. The sceptic may well mourn over the miseries of life, be sad in view of the thick darkness and gloom that surround the grave, and shudder at the prospect of annihilation or a miserable existence hereafter. But let us, who hope better things than these, whose path is illumined with the lamp of heaven (for a female infidel must be a monster of ingratitude and iniquity,) let us throw all around the charms of cheerfulness and joy, that others may seek and rejoice in our society, and be influenced by our example, to walk in wisdom's ways. There is no danger that an amiable, intelligent, accomplished, and virtuous female, will be neglected. Her society will always be sought by the other sex; and it is completely in her power to dictate the terms on which it shall be enjoyed. Let her never countenance by her example, or even by a *smile*, light and trifling remarks on religion, or any kindred subject. The Bible was not given to man, that its sacred truths might be quoted with irreverence, to adorn the conversation of the gay and thoughtless; the ministry of the Gospel was not instituted to be the scoff of fools, or to exercise the ingenuity of the critic; the conduct of christians must be accounted for at the tribunal of their own Master, and not be made the sport of the immoral and profane, who know not the heart, and have an interest in misrepresenting their motives The approbation or disapprobation of a lady of any sensibility and independence, is instantly observed in her deportment, when topics like these are treated with

that levity, which too often passes for wit with the thoughtless, even among nominal christians. A rebuke given in the spirit of meekness, will, in most cases, produce a powerful and salutary effect. From the other sex it might perhaps give offence; but in us it indicates a spirit of independence, and an unwavering love of truth and virtue, which seldom fail to excite the admiration even of those who feel the wound.

Perhaps there is not a more prevalent vice in our land, or one the progress of which it is more difficult to arrest, than that of intemperance. It exists in its incipient state, in the habits of a large portion of the young men in our country. If unchecked, it acquires strength from year to year, until it obtains complete control over the *man*—who will not return to habits of sobriety until the Ethiopean shall change his skin, and the leopard his spots! He who craves a julap or a dram at twenty, will be a drunkard at thirty, and a sot at forty. Much of the guilt of this beastly vice and its consequences, attaches to our sex. It is in our power, and perhaps in ours only, to give it an effectual check in the early stages of its progress. Let us not only speak of it in terms of reprobation, but decline all intimacy with its devotees. Let no mistress of a family invite, or even admit, into her social and domestic circle, any gentleman who is addicated to intemperance. This experiment has been successfully tried by some individuals. Only let it become universal, and the effect will be astonishing.

The same remark will apply with equal, if not greater force, to the practice of duelling. This blackest species of murder is, in a peculiar sense, *our* sin; not that we actually seize the weapons of death, and enter the field of murder; but others do it at our instance, and with our approbation. They do it to recommend themselves to *us*, as men of honour; and we sanction the deed, and appropriate its sin and its punishment to ourselves, by giving our hands and our hearts to the murderer. Let us recoil from the flatteries and professions of such a lover, as we would from the tears of the crocodile or the sting of the viper. The Almighty, in his wrath, can scarcely inflict a heavier curse on a woman in this world, than to give her a drunkard or a duellist, for a husband.

Intimately connected with these vices is the game of cards, and other games of hazard In these, many of us, and those who move in the higher circles, personally take a part We are induced first to play for amusement, because there can certainly be no harm in a little innocent amusement; and this we are the rather inclined to do, because our presence may serve to restrain the gentlemen, and keep them within the bounds of moderation and decency. Next a small sum of money is staked, the loss of which cannot be sensibly felt by any one. This we win of course; and thus the love of money is added to the love of cards, until the game in some form or other engrosses all the affections of the heart. This is no fiction; I know many living illustrations of its truth. But what is most lamentable, is, the demoralizing influence of such an example on the neighbourhood. The presence of one accomplished and intelligent lady at a card table in the social circle, whether the object be money or amusement, is regarded by the young men as a full license for them to go to any extent in gambling and all its kindred vices. Let those ladies, then, who have any respect for religion, any gratitude for the elevation which it has given them in society, any love of their country, whether they be young or old, married or unmarried, give their countenance and the charms of their society to those gentlemen

only, who regard the laws of God and man, and whose characters are unpolluted with crime. LAURA.

CLERICAL CONDUCT.

We all know what is meant by *military conduct.* There is something analagous to it always called for, and we hope frequently exhibited, by the Christian ministry. The following has been mentioned to us as an instance.

An active and skilful young minister, while engaged under circumstances of the most promising kind in the village of J——, was told of a miller, who, with more than usual of the bravery of profaneness, had repelled every attempt to approach him with the subject of religion, and had fairly daunted the hopes and efforts of the few serious persons in his vicinage. Among other practices of sinful daring, he uniformly kept his wind-mill—the most striking object in the hamlet—going on the Sabbath. A little while determined the clergyman in his method of an effort for the benefit of the hopeless man. He undertook the office of going for his meal the next time himself. 'A fine mill!' began he, as the miller adjusted his sack to receive the flour—'a fine mill indeed! one of the completest I have ever seen.' It was nothing more than just; the miller had heard it a thousand times before—and would firmly have thought it, though he had never heard it once; but his skill and judgment were still gratified by this new testimony, and his feelings conciliated even toward the minister. 'But Oh!' continued his customer, after a little pause—'there is one defect in it!' 'What's that?' carelessly asked the miller. 'A very serious defect too!' —"Eh,' with a turning up of his face —'A defect that is likely to counterbalance all its advantages!'—'Well, what is it?' standing straight up and looking the remarker in the face. The remarker went on—'A defect which is likely to ruin the mill?' 'What is it?' still heightened on the miller's voice—'And will one day no doubt destroy the owner'—'And can't you say it out?' roared the impatient miller.' 'It goes on the Sabbath!' pronounced the minister, in a firm and solemn and monitory tone. The astonished man stood blank and thunderstruck; and remained meek and submissive under a remonstrance and exhortation of a quarter of an hour's length, in which the danger of his state and practices, and the call to repentance toward God, and faith in our Lord Jesus Christ, was fully proposed to him.

What the final result was, we are not informed; but who can doubt—if it has not been his conversion, it will stand forth among one of the most condemning and appalling of his recollections when he comes to lie down on the bed of death, and to stand before the judgment seat of Christ. *Am Jour.*

REMARKABLE EXAMPLE OF LIBERALITY.

Mr. Solomon Goodell, who died at Jamaica, Vermont, in September, 1815, at the age of about 70, furnished one of the most remarkable instances of Christian liberality, which can be produced: not because the sums, which he gave in religious charity, were so large as those given by more wealthy individuals, (for, if we are correctly informed, his property could not, any time, have been sold for $5,000;) but because he pursued a course of charity, *as a business for life,* with a laborious self-denial, a hardihood, a perseverance, and an enlarged catholicism, which unitedly formed a character of Christian heroism, as rare as it is honorable.

About the year 1800, the writer of these lines observed a donation of $100 to the Connecticut Missionary Society published in the annual accounts, as from Mr. Goodell. Such donations were, at that time, very uncommon in this country, and in regard to that So-

ciety, nearly or quite unprecedented. The thought occurred, that doubtless, some gentlemen of independent fortune had thought proper to take up his residence in the interior of Vermont, and that he considered the Society just named a good channel for his pious beneficence. This conclusion was strengthened by seeing a similar donation from the same source, at the return of each successive year for a considerable period.

When the American Board of Foreign Missions began its operations, Mr. Goodell did not wait for an agent to visit him; but sent a message, (or came himself,) more than fifty miles to a member of the Board, saying that he wished to subscribe $500 for immediate use, and $1,000 for the permanent fund. He sent $50 as earnest money, and said he would forward the remaining $450 as soon as he could raise that sum, and would pay the interest annually upon the $1,000 till the principal should be paid. This engagement he punctually complied with, paying the interest, and just before his death, transfering notes and bonds secured by mortgages which (including the $1,000 above mentioned,) amounted to $1,708 37; that is, a new donation was made of $708 37, to which was afterwards added another bond and mortage of $350.

Before this last transaction, he had made repeated intermediate donations. At one time he brought to the Rev. Dr. Lyman of Hatfield, (the member of the Board above referred to) the sum of $465. After the money was counted, Dr. Lyman said to him, I presume, Sir, you wish this sum endorsed upon your note of $1,000." "O no," was his reply, "I believe that note is good yet. This is a separate matter." He then expressed his wish that the money might be remitted toward repairing the loss sustained by the Baptist Missionaries at Serampore. He regretted that he had not been able to make the sum $500;—consoled himself with the thought, that he might do it still at some period not very distant; and said that if any of the bank notes proved less valuable than specie, he would make up the deficiency.

Mr. Goodell had made what he thought suitable provision for his children, as he passed through life. After consulting his wife, he left her such a portion of his estate as was satisfactory to her, gave several small legacies, and made the Board has residuary legatee. He supposed that the property, left to the Board by will, would not be les than $1,000; but as some part of it was and still is unsaleable, the exact amount cannot be stated.

In a summary view of Mr. Goodell's donations in aid of missions to the heathen, we find them acknowledged in the Panopolist to have been $3,686 16 cents. [*Missionary Herald.*

Cherokees of the Arkansaw. The cheering information is communicated that the Holy Spirit is manifestly present among the Chorokees of the Arkansaw. Meetings began to be more than usually frequented, as early as the latter part of January. About this time, Mr. Washburn (one of the missionaries at Dwight) visited a settlement of Indians at Mulberry, farther up the river. He called on every family, about thirty in number, and was received with kindness by them all. Not one individual, except some infidel whites, but was willing, and anxious, to receive religious instruction. Many seemed impressed; and on the Sabbath, every individual in the settlement, with the exception above mentioned, was present at public worship. The journal of the Missionaries, as published in the Herald, is brought down to the last of March; at which time the prospects continued favourable. The harvest seemed white, and ready to be gathered in. *Mis. Her.*

A NATIVE AFRICAN CONVERT.

The Rev. Lot Carey,* the Baptist missionary to the American colony in Africa, in a letter to his friends in Richmond, dated Liberia, April 4th. gives the following interesting account of one of the native Africans in the vicinity of the colony, who has recently been converted to Christianity.

The 13th of March, being the Lord's day, was blessed to us as a day of good news from a far country.† Early in the morning the church met to hear the relation of a poor heathen, who was led to believe that God for Christ's sake had pardoned his sins. His name is John; he came all the way from Grand Cape Mount, about 80 miles, down to Cape Messurado, to be baptized, having heard that here was a people who believed in Christ and practised baptism. He stated that about three years ago, he had spent three or four months in Sierra Leone, being sent there by his father to learn English. During his continuance there, he got about three months schooling; and it was so ordered that he had an opportunity to go to church, and it pleased the Lord to direct some word from the mouth of old Hector Peters to his idolatrous heart. The following is his own relation, without being asked any questions.

"When me bin Sa'lone—me see all men go to church house—me go too—me be very bad man too--suppose a man can cus [curse] me—me can cus im too--suppose a man can fight me—me can fight im too. Well me go to church house—the man speak, and one word catch my heart (and at the same time laying his hand on his breast)—I go to my home—my heart be very heavy—and trouble me too—night time come—me fear me cant go to my bed for sleep—my heart trouble me so—something tell me go pray to God--me fall down to pray--no--my heart be too bad--I cant pray--I think--so --I go die now--suppose I die--I go to hell—me be very bad man--pass all turrer [other] man—God be angry with me—soon I die--suppose man cus me this time--me cant cus im no more --all the time my heart trouble me—all day--all night me cant sleep —by and by my heart grow too big, and heavy—think to night me die--my heart so big--me fall down this time --now me can pray--me say Lord —have--massy Then light come into my heart--make me glad—make me light--make me love the Son of God make me love every body."

This is his own relation, without being asked any questions. He appear to be strong in the faith of the Son of God. While at Sierra Leone, about three years ago, he got the knowledge of his letters--after about three months advantage of schooling, his relations called him from Sierra Leone to Grand Cape Mount, where he now lives. He however took along with him a spelling book, and he continued praying and trying to spell. Providentially while one of the men belonging to our settlement was on a trip up there in a boat, the boat got lost, and he himself was carried ashore by the waves, and fell into the hands of this native man John, who treated him with a great deal of hospitality--and all he charged or asked him for was a Testament, which the man fortunately had, and gave him It would seem as if he were sent there on purpose to cary the word of God to John. Since that time, which was about a year ago, he has learnt to read the Bible, without any teacher except the Spirit of God--and he has read and meditated on the different subjects of

* It will be recollected that Mr. Carey was a slave till he was thirty years of age, and that he never enjoyed the advantages of a common school education. This will be considered a sufficient apology for the inaccuracies in the style of his letter.

† It was on this day that the Hunter arrived with 60 Colonists from America.

religion, until he found it was his duty to be baptised, when he came down to our place for that purpose, and gave the relation which I have given you above. I must now say, what was I, that I could withstand God? According on the first Lord's day, after preaching in the morning, I baptized the native man John, and after preaching in the afternoon, we had the honour to break bread, in the house of God, with our newly arrived brethren from America, and our newly baptized brother. I need not tell you it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, gave him an extra suit of clothes, &c. and he went on his way rejoicing. We also gave him three Bibles and two Hymn Books.

SEED MAY SPRING UP, THOUGH LONG BURIED.

We must not too readily conclude, that our labours in Sabbath schools are in vain in the Lord. Seed may be buried very long, and yet afterwards spring up to God's glory. A pleasing circumstance of this kind occurred in the congregation of the Rev. Mr. Bruce of Newport, in the Isle of Wight. A young man who had formerly received religious instruction on the Sabbath-day, was induced by his companions to go into the fields, and in other ways profane the sacred time. In this manner some years of his life were passed. At length he was arrested by disease, and confined to a sick chamber. He now had leisure to think on the past, and the season was not unimproved. His conscience was awakened, and he wished to see a minister of the Gospel.

From this period to his death, Mr. Bruce paid him several visits, and always found him increasingly penitent and humble. On one of these occasions some texts of Scripture being mentioned, he went on, and finished the verses himself. This exciting surprise, he was asked where he had acquired such a knowledge of the Bible; when he replied, 'At your Sabbath school, sir; and happy would it have been for me, if I had continued attending at the chapel, after I had left the school." Conscious that he had only a few days to live, he wished to see none but such as would converse with him on the concerns of his soul; and to the last, he expressed great anxiety for the eternal happiness of his relatives and friends.

DIVERSITY OF FEATURES IN THE HUMAN FACE.

It is a very evident proof of the adorable wisdom of God, that although the bodies of men are so conformed to each other in their essential parts, yet there is so great difference in their external appearance, that they may be easily and infallibly distinguished. Among so many millions of men, there are no two perfectly alike. Each has something peculiar which distinguishes him from others, either in his face, voice, or manner of speaking. The variety of faces is the more astonishing, because the parts which compose the human face are few in number, and are disposed in every person according to the same plan. If all things had been produced by blind chance, the faces of men must as nearly resemble each other as eggs laid by the same bird; balls cast in the same mould; or drops of water from the same bucket. But as this is not the case, we must admire the infinite wisdom of the Creator—which, in diversifying the features of the face in so admirable a manner, has evidently had the happiness of man in view. For if they resembled each other perfectly, so they could not be distinguished from each, it would occasion an infinity of inconveniences, mistakes and deceptions in society. No man could ever be sure of his life, nor of the peaceful possession of his property.—Thieves and cut-throats would run no

risk of being discovered, if they could not be known again by the features of their face nor by the sound of their voice. Adultery, theft and other crimes, would go unpunished, because the guilty could scarely ever be discerned. We should be every moment exposed to the malice of wicked and envious men: and we could not guard against an infinity of mistakes, frauds, and misdemeanors. And what uncertainty would there be in judiciary proceedings, in sales, transfers, bargains, and commerce! What frauds and bribery in respect to witnesses! Finally, the uniformity and perfect similitude of faces would deprive human society of a great part of its charms, and considerably diminish the pleasure which men find in conversing with each other.

The variety of features constitutes a part of the plan of the divine government; and is a striking proof of the tender care of God towards us: for it is manifest that not only the general structure of the body, but also the disposition of its particular parts, have been executed with the greatest wisdom. Every where behold *variety*, connected with *uniformity*; whence result the order, proportions, and beauty of the human body. Let all who consider this subject admire the arrangements of the Great Creator.

EMANCIPATION OF SLAVES.

The Rev. Fletcher Andrew, an ordained minister of the Methodist Episcopal Church, had received from the bounty of a dying relative, twenty slaves, at that time valued at $10,000; shortly after he attained the age of 21 years, although they constituted nearly the whole of his wordly property, this amiable and pious man generously emancipated every one of them. And Mr. Charles Crenshaw, a farmer residing in the neighbourhood of Richmond, has recently manumitted all the slaves he owned, amounting altogether to sixty. *Alexandria Herald.*

DISTRESSING INTELLIGENCE.

Serampore.—East Indies.—We have been informed, from undoubted authority, that tidings have just arrived, announcing an unexampled rise in the Ganges, which has been attended with the most destructive consequences. The account has been received from one of the missionaries at Serampore, who states that the Ganges swept away, in that place and its vicinity, several hundred houses, and drowned some thousands of the inhabitants. The large Baptist Mission house, in which were all the printing presses, has been nearly destroyed, although some part of the paper and types was saved, as were all the manuscripts. The large New College is also safe, having been built on higher ground The venerable missionary, Dr. Carey, was in the Missionary-house, at the time, (in a convalescent state after a fever,) and as the water advanced he was with difficulty removed; soon after which the walls fell, and all was desolation. Nothing was said of Calcutta, which lies on a different side of the Ganges to that of Serampore, and on somewhat higher ground: but the lower parts of Calcutta have probably suffered from this dreadful visitation The next tidings from India will be looked for with great anxiety, from an apprehension that all the towns and villages in the course of the river, may be similarly affected. The disaster at Serampore occurred in the night, which greatly aggravated the evil. *Lon. Pap.*

Greece.—The best news from Europe is an account of a very important victory gained by the Greeks in a naval engagement with the Egyptians at Navarino. A frigate and 26 other vessels, with some stores on land, are stated to have been destroyed. The affairs of the Greeks are represented as being generally prosperous at the present time. *N. Y. Rel. Chron.*

POETRY.

FROM THE RECORDER AND TELEGRAPH.

TO THE THUNDER.

I love to hear thy ceaseless roar,
And listen on the sea-beat shore—
To hear thee rumbling o'er the deep,
Like waters down Niagara's steep—
To hear thee moaning through the sky—
For then, methinks, my God is nigh.

I love to see the lightning's flash,—
To hear thy loudest pealing crash;
And, in the midnight's darkest guise,
To hear thy peal amid the skies;
To hear thine awful voice on high,
For then, methinks, my God is nigh.

Let frighted Cæsar* seek his bed,
And strive to hide his guilty head—
I love thy grand sublimity;—
I feel my God's infinity:—
I love to trace him in the storm;
I love him, in his grandest form.

My God directs you where to roll;
His voice disturbs the guilty soul;
'Tis He, restrains thine angry roar,
And keep'st thee in his mighty store!
He op'd his hand—then forth ye rush'd;
He shut—and all your voice is hush'd.

I love to roam the sea-beat shore,
And listen to your dying roar;
To hear thee on the far-off wave,
And make its peaceful bed thy grave.
And when thy last notes fade away,
Like the dim light of wasting day;

I love to gaze upon the bow,
And let my tears in silence flow;—
(This pledge to man, in mercy given,
That he may lift his heart to Heaven,)
And gaze upon the lovely sky,
For then, methinks, my God is nigh. H.

*I have somewhere read that one of the Cæsar's was so much afraid of thunder that he used to hide under his bed.

——:0:0:0:0:——

SLAVE TRADE.

Among the documents lately laid before the British Parliament, are several letters from H. T. Kilbee, Esq., to Mr. Secretary Canning, showing the extent of the Slave Trade carried on by the Island of Cuba. Happy will it be for the cause of humanity, when the government of that Island will pass into hands capable of destroying this inhuman traffic.—Mr. Kilbee's letter, dated Havana, January 1st, states, that sixty Spanish vesseis have cleared out from the Island of Cuba, during the past year, for the purpose of engaging in the slave trade; that to give each vessel two hundred and fifty as the number of slaves she was intended to carry, was a low calculation; so that the demand made by that Island, during the past year, has been for upwards of sixteen thousand slaves. Mr. K. states, that these speculations are generally undertaken by a number of individuals, who take shares of $1000 each; which shares are again frequently subdivided; that the trade is now carried on as extensively as ever, and with greater cruelty; that the abolition by Spain is merely nominal; and instead of promoting, only serves to injure the cause of justice and humanity.

Am. Jour.

JUST PUBLISHED,

By Thomas T Skillman, Lexington, Ky.

A VOLUME OF

EVANGELICAL HYMNS,

For Private, Family, Social, and Public Worship;

Selected from various authors:

BY THOMAS CLELAND, D. D.

Consisting of nearly four hundred hymns, in a neat pocket volume, well bound and lettered—Price one dollar per copy in Ky. Commonwealth's Bank paper.

The volume is compiled principally from Newton, Cowper, Doddridge, Steele, Dobell's, Wilson's, and the Hartford selection, and others not in common use. It also contains several original, and a number which have never appeared in any book of divine songs.